THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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THE BINDING AND LOOSING POWER.

BY ELDER CHARLES W. PENROSE.

"Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."—JESUS CHRIST.

Of all power ever committed to mortals, this is the greatest. Its effects are the most important and its results the most lasting. In contemplating it, the mind peers into eternity, and heaven and earth seem linked together. Blessed are they to whom such power is given! Blessed are they also who receive their administrations!

This authority has been held by the Priesthood of God in all ages. By it, God has been present with his people. Unprepared for actual personal communication with the Deity, mortals have received his pardon, his rebukes, his promises and blessings through the authorized administrations of his proxies; and by the intelligence conveyed to them through these mediums of heaven, they have been able to prepare themselves to see his face and dwell with him in the everlasting brightness.

Until mankind are greatly altered from their present condition, they will never hold personal intercourse with the Almighty. They will have to deal with men Divinely commissioned. If they obtain the remission of their sins, the gift of the Holy Ghost, the knowledge of the road to the heavenly city, the passwords for the sentinels of eternity, the key to open the celestial gate, they will obtain these blessings from men—mortal men endowed with power from on high.

Perhaps some one will exclaim, "What! has a mortal man power to forgive sins?" Yes. This power is with the Priesthood of God, to be used under certain conditions, in the name of the Lord. Those conditions are repentance and a covenant of future righteousness. When the humble, penitent believer in Christ presents himself before a servant of the Most High, covenanting to keep the Divine commandments, God's agent remits his sins, in the name of Jesus Christ, by the sacred ordinance of baptism.

When a Saint who, through temptation and weakness, has fallen into transgression, humbles himself, and with repentant spirit craves the forgiveness of God and the Church, the Priesthood of God point out his path of duty, show wherein restitution can be made, and their vote restoring him to fellowship and confidence is the voice of God to him proclaiming pardon for the past.

And is it in the power of man to bestow the gift of the Holy Ghost? There is power with God's Priesthood to seal upon the heads of those who are purified from their sins that glorious Spirit of promise, which comes like a light from the realms of day to guide the

sons of God through the midnight gloom which has curtained the world. Aye, and what they seal on earth is sealed in heaven, and the constant whisperings of the Spirit's voice is a testimony sure and unmistakeable that God honours and acknowledges the acts of his representatives!

If the Priesthood hold power to confirm individuals and *bind* them as members of the Church, they also hold the power to *loose* them and cast them out, when their transgressions prove them no longer worthy of their position.

Sometimes we hear those who have been excommunicated, and who yet possess some faith in the work of God, exclaim—"Ah, if the Church has cut me off, God has not cut me off." But let such reflect for a moment, and they must see that the binding and loosing power exist together—that one is as potent as the other—that God honours both equally, and that he has declared concerning his servants, not only that what they "bind on earth shall be bound in heaven," but that what they "loose on earth shall be loosed in heaven." Did they receive the remission of their sins and the gift of the Holy Ghost through the administrations of the Priesthood? Yes—so they testified, while walking the road of life. Then what further argument can they need to prove that God acknowledges the official acts of his delegates?

"But suppose an individual is cut off wrongfully!" Then there is the privilege of *appeal*. God has so organized his Church that justice shall be meted out to all, and the weakest Saint will in the end obtain equity therein, while the most exalted, if unrighteous, will be punished.

Some will contend that though the authorities of God's Church can ordain a man to the Priesthood, they have not power to take it away. They also seem to forget that the power that binds can also *loose*. It would be just as reasonable to say that they possess power to baptise and confirm, but have not power to excommunicate.

Look at a man ordained to the Priesthood who magnifies his calling and possesses the confidence of his brethren: what an influence there is in his presence! He cheers wherever he goes. There is a gleam of sunshine around him; gladness beams in his face, and intelligence sparkles in his eyes: there is firmness in his voice, and goodwill and blessing in the grip of his hand. But let him become slack in his duties and careless of his position, and let the servants of God deprive him of his Priesthood: how dull and lifeless he looks now! He is dry as a chip, sapless and powerless. The sunshine has departed from his brow, and all declare that "he is not the man that he used to be."

If any doubt be entertained upon the principle, see Book of Doctrine and Covenants, where we read of a man being deprived of his authority and calling, and being placed to stand as a member in the Church, by the voice of God.

Thus reason, experience, and revelation combine to show that the binding and loosing power are co-existent.

But the fulness of this power cannot be comprehended or realized by the Saints abroad. At home in Zion, in holy places, they will learn further of its operations. There, in the administrations of sacred ordinances, they will receive eternal blessings—loosings that shall make them cleaner and purer—sealings that shall bind them more closely to each other and to their God. There, links will be forged that will weld together, in a chain of everlasting union, the families of the righteous from the beginning to the end of time; and far into the eternities will it be continued, linking indissolubly together the past, the present, and the future.

Blessed be the name of God for the restoration of his holy Priesthood! Without it, there could be no Church of Christ, no remissions, and no sealings. "Mormonism" would be as lifeless and dead as the cold, rotting carcasses of dissolving sects around it. Destitute of it, the glorious Latter-day Work could not have commenced. Deprived of it, the work accomplished would go for naught, darkness would again gather in thick folds, and the hosts of hell would hold a jubilee! But the sealing and loosing power, brought back to the earth by ancient Prophets and Apostles, will never be taken away again. Through it, redemption will come to the dead by the vicarious acts of the living, salvation will be brought to Israel and Judah, and the way be prepared for his coming who is a King and Priest for ever, and without whose name the ordinances of sealing and loosing would be valueless and without effect.

DOMESTIC ECONOMY.

BY ELDER EDWARD OLIVER.

Much has been said and written about the Saints economizing their means for the interest of the kingdom of God and their deliverance from these lands; but I beg to offer a few remarks upon the subject in addition to those already sent forth, and slightly enter into a few details. The subject of gathering seems to be the all-absorbing theme of the faithful Saints. When they meet together, it forms the principal part of their conversation. They pray about it continually, and they dream about it when they lie down to sleep. And how often have we heard the Saints, when bowed down with Gentile tyranny and oppression, singing very feelingly—

"O Zion, when I think on thee,
I long for pinions like the dove," &c.

And when realizing their helpless condition and the very dim and distant prospect of deliverance, they despairingly continue—

"The few that I can call my friends,
Are, like myself, in fetters bound," &c.

Then, as if catching a faint gleam of hope that relief will be sent for them from some mysterious source at some uncertain day, they break out afresh—

"But yet we hope to see the day
When Zion's children shall return."

I would earnestly impress it upon the faithful Saints who desire to gather to Zion, that *now* is the time for them to arise and break the fetters that bind them; and if they will hearken to the counsel of the servants of God who are placed over them, very many will speedily be delivered from these lands.

In dealing plainly with this subject, it is necessary for us to enquire what are the fetters which bind the Saints in these lands; and if we can arrive at a correct understanding of the evils that exist, some remedy may be devised for the removal of the same. Some are ready to reply—"They are the heavy and excessive taxes, &c., with which we are burdened; and if we could only have reform and get the taxes reduced, we should get along better."

Now, if we admit of this being true, the same truth will apply to our domestic affairs at home. Let us see whether we burden ourselves with any unnecessary taxation, or whether we use the means that come into our hands with that enonomy which will secure to ourselves the greatest good. It is a most lamentable fact that thousands of the poorer classes in these countries not only have to bear the burden of heavy taxation imposed upon them by their rulers, but they also tax themselves with unnecessary burdens through not using their earnings to the best advantage. Many men who earn about 20s. per week do not actually receive the benefit of 15s. for the use of their families, the remainder being lost to them through the unwise manner in which the means are used.

In the first place, they are in the habit of going on credit at some shop for the food they consume; that is, their stomachs are seven days ahead of their income, and consequently they have to be taxed for the privilege of living on credit. The keepers of these small provision shops do most of their business on credit. They have to suffer many losses, and consequently have to charge the price of their goods accordingly, and the honest portion of their customers have to pay for all these losses, whether incurred through the dishonesty of swindlers or the misfortunes of the improvident; for they must sell their articles at such prices as will meet their losses.

Experience would teach people that by purchasing their food with ready money, they have a great advantage over those who get it on "trust." At most places, on the credit system, the customers have to pay about ten per cent. dearer for their food, and for some articles a great deal more than that. For instance, for a pound of bacon they have to pay eight or nine pence; whereas, if they could buy about ten or twelve pounds at once with cash, they could have as good quality for six-pence per pound. It is the same with cheese, butter, flour, and nearly every article of general consumption. In short, all who deal on the credit system have to pay a credit tax ranging from five to thirty per cent. Besides, those who pur-

chase with ready money can suit themselves where they buy and go to the best market; and it generally happens that when people pay for their goods as they get them, they are more careful how they part with their money.

Many are also in the habit of getting their clothing on credit; and when they do so, it is generally from the travelling packman, who calls at their houses once a week or fortnight. To him they have to pay about one-third more for the same articles than they could get them for with ready money. And many get so entangled with these evils that they have at last to be "sold up," or the good man of the house is sent to prison to pay for their folly, and the rest of the family are sent to the workhouse.

It would be impossible in an article like the present to show the process by which every fetter is forged, or the various ways in which are accumulated those heavy burdens of debt, difficulty, and misery which afflict and oppress society. But I will endeavour to glance at a few of them. We will suppose, for instance, a young pair who have just entered into the married state, with as fair prospects of doing well as any of their class; but somehow they do not succeed very well, and soon get into difficulties, owing to bad management and poor housewifery. The young wife has been brought up by parents who have been in the habit of getting all their food and raiment on credit for a number of years,—not of necessity, as their income would be ample, if wisely used, but because it had become habitual with them to care only for the time present; and when they were short of a few shillings, they would pack up a bundle of clothes and send the daughter with it to the pawnbroker. Hence it has become the hereditary faith of thousands that they could not exist without the help of their "uncle;" and sometimes the little children are heard to exclaim—"Oh, what should we do, mother, if there were no pawnshops?" Thus they are led to believe that these institutions are essential to their existence; and these practices have become so familiar to them that they are looked upon not as an evil, but as a blessing. In this way their characters and habits are formed for future years by the circumstances which surround them; and when a young couple commence to walk or run in the same miry path as their parents, they soon find their way clogged up.

Some, on the contrary, have been brought up by wise and judicious parents, who have taught them to shun all these evils as they would resist thieves that were breaking into their dwellings to rob them of their property; and when they carry out such teachings and follow such examples, it secures for them peace, happiness, and prosperity in this life, and preserves them from many difficulties and troubles which others have to pass through who take an opposite course. Were it possible for us to portray all the miseries they have to endure, all the insults they have to put up with, and all the sacrifices they have to make, it would be readily acknowledged that the Apostle Paul's doctrine is both good and profitable, where he says, "Owe no man anything."

And it is often the case with those who pay so dearly for their food and raiment, that they also have recourse to the pawnbroker for what they consider relief from their embarrassed condition. But that relief is only momentary, and the act only serves to add another link to the chain that binds them in bondage. Bundle after bundle is sent to the pawnbroker, until the house is stript of all the wearing apparel that will command any loan; and it often happens on a Saturday night that all the wages coming in are not sufficient to redeem them, with the interest, which is almost as much as a *tithe*. On Monday morning their Sunday clothes have to be returned to the shelf, as the provision dealer is waiting for the money; and probably he has to wait until the clothes that were doffed on the Saturday night have been washed, in order that they may share the same fate, or else they will not have sufficient to meet the demands of the provision dealer and landlord; and if they are not up to the mark, they are threatened with having their credit stopped. In a short time, perhaps, three or four tickets have nearly run their time out; and unless they are redeemed, or the interest paid, they are forfeited. Another effort has then to be made to save what is almost lost, and they have either to pawn or borrow in order to save something, the loss of which they consider would be too great a sacrifice.

We might sometimes hear some of these parties tell in pitiful tones what sacrifices they have had to make—how their dresses

or shawls have been lost,—how three years ago that dress, made of nine yards of print, at eightpence per yard, which, with lining, trimmings, and making, amounted altogether to more than ten shillings, had been pledged on Monday morning to pay for the making, after having been worn only about four hours the first Sunday, and which they had never seen but twice since, when they paid the interest of it each year. Altogether it has cost them nearly thirteen shillings; and now they might as well lose it, for it has got out of fashion, and would cost nearly as much to alter as to make a new one. Thus, by taking such a course as this, they pay nearly ten shillings for wearing a printed dress for a few hours; and hundreds of suits of clothes are obtained and sacrificed annually, which the purchasers have never had the privilege of wearing more than once.

Nor is this the end of their difficulties. When a great number of their tickets are running out, in order to save them they have to make another "shift:" they fly to the Loan Society. Like a drowning man, they are ready to grasp at anything, and they reason thus—"If we could get about £5 out of some Loan Society, we could redeem the greater part of our clothing; and it now takes nearly as much weekly to pay the interest as would pay the loan." Thus they indulge in the hope that they will be freed from the anxiety and care which before troubled their minds about the loss of their clothing. Two sureties have to be got; and when these are obtained, a form of application is procured, for which eighteenpence is charged, and as much interest as will make it come to ten per cent. for twenty weeks; for it must be borne in mind that the society requires them to pay back by instalments at the rate of one shilling per pound weekly. We will suppose the sureties accepted and the loan obtained. They often have to spend a few shillings with the bondsmen for their kindness; and, the interest being stopped in advance, they find that they have not sufficient left to meet their calculations, and in a few weeks all their clothing has to return to their "uncle's" to pay the loan; and before it is half paid, they are in greater bondage than ever. Thus their anticipated freedom has proved all a cheat, and their difficulties are increased.

The neighbours wonder how it is that they are in such distress, while the Smiths across the street are so much better off. Mr. Smith works at the same place, gets the same wages, and has a larger family to maintain. Yet Mrs. Smith always appears very respectable: they always pay their just debts, are able to help a friend in need, and are supposed to have saved about £40 towards their emigration to America; and people wonder at the great difference between the two families.

But it is easily accounted for. Mrs. Smith always bought her supplies with ready money. She never pledged their clothes, nor bought any of their wearing apparel or tea of the travelling packman, nor borrowed money from the Loan Society; and she always made a shilling do a shilling's worth of good. She always tried to make her family as comfortable and happy as she could. She always prayed that the blessing of the Almighty might be with them, and that whatever they did might be done to his honour and glory; and thus by using economy in all things, they will soon have sufficient means to emigrate all their family to the land of Zion.

I am fully convinced that a great amount of means is yearly wasted by those who profess to be Saints, especially in cities and large towns; and if the Saints would at once free themselves from these evils, hundreds and thousands of them might speedily deliver themselves from Babylon. I could tell of many who at the beginning of 1858 had not a penny towards their emigration, and had never believed it to be in their power to emancipate themselves, and were hoping for somebody else to deliver them, until, during the year that is past, they have been taught that if they would be delivered, they must accomplish it through their own exertions. They believed, and added works to their faith, and thereby have accomplished their emigration in so short a time as to be surprising to themselves; and they now bear their testimony that if they had taken the same course in times past, they might have been in Zion years ago.

May all who wish to enjoy the spirit of the Gospel, which is the spirit of liberty and freedom, seek to free themselves from the yoke of Gentile bondage, that they may become free subjects in the Church and kingdom of God.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 172.)

[May, 1843.]

Monday, 29th. At nine, a.m., I met in council with brother Hyrum, B. Young, H. C. Kimball, W. Richards, N. K. Whitney, and James Adams. Singing, and prayer by Elder B. Young. Conversation, instruction, and teaching concerning the things of God. Had a pleasant interview.

Two, p.m., in Mayor's Court. Tried a case—"The people *versus* Thomson," for assault. Fined Thomson $3.

Gave instructions to have the account of the Lawrence estate made out.

Judge James Adams gave a deed of eleven quarter-sections of land on the prairie to the Trustee-in-Trust.

Six, p.m., the Twelve Apostles met and directed the following to be published in the *Times and Seasons*:—

"SPECIAL MESSAGE.

To the Church in Philadelphia.

All the members of that Branch of the Church of Jesus Christ of Latter-day Saints which is located in Philadelphia, Pennsylvania, who are desirous of doing the will of Heaven and of working out their own salvation, by keeping the laws of the celestial kingdom, are hereby instructed and counselled to remove from thence without delay and locate themselves in the city of Nauvoo, where God has a work for them to accomplish.

Done at Nauvoo, this 29th day of May, 1843, agreeable to the instructions of the First Presidency.

By order of the Quorum of the Twelve,

BRIGHAM YOUNG,
President of the Quorum.

W. RICHARDS, Clerk."

"Appointments by the Quorum of the Twelve:—

Elder James Sloan, to Ireland. Elder Benjamin Brown, accompanied by Elder Jesse W. Crosby, to the province of Nova Scotia. Elder Edwin W. Webb, to Galena. Elder Isaac Chase, to the Eastern States. Elder Stephen Abbott and Charles E. Spencer, to Wisconsin Territory, Elder Isaac Thompson to accompany them.

W. RICHARDS, Clerk."

Pleasant, but cool after the rain.

Tuesday, 30th. In the Office from nine till noon examining Nauvoo stock, transacting business with the Twelve Apostles, and taking bonds from B. Young, H. C. Kimball, O. Hyde, O. Pratt, W. Woodruff, and George A. Smith, of which I insert one, as follows:—

"Know all men by these presents, that we, Brigham Young and John M. Bernhisel, are held and firmly bound unto Joseph Smith, as Sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, in the penal sum of two thousand dollars, lawful money of the United States; for the payment of the which sum, well and truly to be made, we bind ourselves, our heirs, assigns, and administrators firmly by these presents.

Dated at Nauvoo, this 30th day of May, 1843.

The condition of the above obligation is such, that if the above bounden Brigham Young, who has been appointed an agent to collect funds for the Nauvoo House Association and for the Temple now building in the city of Nauvoo, shall faithfully pay to the said Trustee-in-Trust as aforesaid all moneys that he may collect for either house, then this obligation to be null and void, otherwise to remain of full force and virtue.

Signed, sealed, and delivered the day and year first above written.

BRIGHAM YOUNG, [L. S.]
JOHN M. BERNHISEL, [L. S.]

In the presence of John Snider."

And directed that receipts be also written for the Nauvoo Stock as follows:—

"Received May 30th, 1843, of Joseph Smith, Sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, three hundred stock certificates of Nauvoo House Association, numbering as follows:—

200	numbering	1 to 200	inclusive,	dated	Feb. 8,	1841.
36	"	125 to 160	"	"	5,	"
36	"	376 to 411	"	"	10,	"
28	"	5 to 32	"	"	6,	"
300	shares value	$15,000.				

BRIGHAM YOUNG."

Afterwards superintending the preparation of papers to settle the Lawrence business.

Wednesday, 31st. Called at the Office and Court-room before breakfast, and

conferred with Dr. Richards on business.

City Council met at ten, a.m., and gave instructions to a committee to draft an ordinance in relation to the ferry.

Rode out in the afternoon on the prairie with Mr. Houston, the Speaker of the House of Representatives for Missouri, Judge S. Emmons, Lawyers Marr and O. C. Skinner, and William Clayton.

At six, p.m., met with the City Council, when the ordinance in relation to the ferry passed its second reading.

Signed letters of recommendation to James Brown and Peter Haws to collect funds in the Mississippi and Alabama.

Elder B. Young moved out of his log cabin into a new brick house, small, but comfortable and convenient.

The steamer *Amaranth* landed at Nauvoo the Saints who had left Liverpool in the *Yorkshire* under the care of Elders Thomas Bullock and Richard Rushton, all well; and also some Saints who had left there more recently in the *Swanton*.

News arrived that General Charles Napier gained a brilliant victory near Hyderabad, after a desperate combat of three hours. The Belochee army of 22,000 men were completely overthrown by 2,700 English troops, who sustained a loss of only 250 killed and wounded, including 18 officers.

Four hundred and fifty clergymen have lately seceded from the Church of Scotland, being nearly one-half of the whole number.

Thursday, June 1st. Presided in the City Council, which passed "An ordinance to establish a ferry across the Mississippi river at the city of Nauvoo," as follows:—

"Section 1. Be it ordained by the City Council of the city of Nauvoo that Joseph Smith or his successor is authorized and licensed to keep a ferry for the term of perpetual succession across the Mississippi river within the limits of said city, on said river, bounded north, near the north-west corner of section No. 31, township 7 north, of range 8 west of the 4th principal meridian; and south near the south-east corner of fractional section No. 12, township 6 north, of range 9 west, of the 4th principal meridian, according to the charter of the said city of Nauvoo, (which charter was granted by the State of Illinois on the 16th day of December, A.D., 1840,) embracing all ferries heretofore authorized by the State of Illinois, if any there be, within the aforesaid limits.

Section 2. And be it further ordained that the said Smith shall furnish said ferry with a good flat boat, or a good boat to be worked by steam or horse power, and skiff or yawl in such case sufficient for the speedy and safe transportion of all passengers, together with their teams, animals, goods, and effects. And further, that said boat or boats shall be furnished with a suitable number of men to manage them with skill and ability.

Section 3. And be it further ordained that if any person or persons, except those whose ferry is established and confirmed by this ordinance, shall at any time run any boat or boats, or other craft, for the purpose of conveying passengers or their property across said river as aforesaid, within said boundaries as aforesaid, he, she, or they so offending shall forfeit every such boat or boats, or other craft, to the owner or proprietor of the ferry; and the owner or proprietor of the ferry aforesaid may, at any time after such forfeiture shall have accrued, enter upon and take possession of such boat or other craft to his or her own use without precept; and such offender shall moreover pay to the owner or proprietor of the ferry aforesaid, who may be aggrieved as aforesaid, the sum of fifteen dollars for each person who may be thus unlawfully carried or conveyed across said ferry as aforesaid, to be recovered on motion, before any Alderman or any Magistrate within said city competent to try the same, upon giving to such offender five days' notice of the time and place of making such motion; which notice may be served on such person or persons, either in or out of the State, by delivering or tendering a copy thereof, or leaving a copy at their last residence: provided, that nothing herein contained shall be so construed as to prevent any person crossing said river at said ferry as aforesaid, on his or her own boat or other craft, on his or her own business; and also to take in and cross his or her neighbours, when the same is done without fee, and not with intention to injure said ferry as aforesaid.

Section 4. And be it further ordained that the said Smith shall be governed in his rates of toll and in the general management of said ferry by ordinance of said City Council.

Passed June 1st, 1843."

And also passed "An ordinance respecting mad dogs and other animals."

I addressed the Council and criticised James Sloan's account current charging for room, candles, fuel, &c., &c., as extras.

W. Richards, N. K. Whitney, and W.

Clayton all day preparing papers for the settlement of the Lawrence estate.

I gave the following recommend to Elder Brigham Young:—

"*To all Saints and honourable men of the earth, greeting.*

Dear Brethren and Friends,—I, Joseph Smith, a servant of the Lord and Trustee-in-Trust for the Temple of the Lord at Nauvoo, do hereby certify that the bearer hereof, Brigham Young, an Elder and one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, has deposited with me his bond and security, to my full satisfaction, according to the resolution of the Conference held in this city on the 6th day of April last.

He, therefore, is recommended to all Saints and honourable people as a legal agent to collect funds for the purpose of building the Nauvoo House and Temple of the Lord. Confident that he will honour this high trust, as well as ardently fulfil his commission as a messenger of peace and salvation, as one of the Lord's noble men, I can fervently say, May the Lord clear his way before him and bless him, and bless those that obey his teachings, wherever there are ears to hear and hearts to feel.

He is, in the language of the Hebrews, HAWRA-ANG YEESR RAW-ALE—*the friend of Israel*, and worthy to be received and entertained as a man of God: yea, he has, as had the ancient Apostles, o LOGOS o KALOS—*the good word*, even the good word that leadeth unto eternal life. *Laus Deus*—Praise God!

Wherefore, brethren and friends, while you have the assurance of the integrity, fidelity, and ability of this servant of the living God, and trusting that your hearts and energies will be enlivened and deeply engaged in the building of those houses directed by revelation for the salvation of all Saints, and that you will not rest where you are until all things are prepared before you and you are gathered home with this rest of Israel to meet your God, I feel strong in the belief and have a growing expectation that you will not withhold any means in your power that can be used to accomplish this glorious work.

Finally, as one that greatly desires the salvation of man, let me remind you all to strive with a goodly zeal for virtue, holiness, and the commandments of the Lord. Be good, be wise, be just, be liberal; and, above all, be charitable, always abounding in all good works. And may health, peace, and the love of God our Father and the grace of Jesus Christ our Lord be and abide with you all, is the sincere prayer of your devoted brother and friend in the everlasting Gospel,

JOSEPH SMITH.

City of Nauvoo, June 1, 1843."

Also similar letters to Elders H. C. Kimball, O. Pratt, O. Hyde, W. Woodruff, and George A. Smith.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 17, 1859.

TEMPORAL CONCERNS.—To pen grand thoughts and deal with magnificent subjects is doubtless very imposing, and to dive deep into the Gospel and help to bring up its saving truths and to give spiritual health to mankind is very becoming in a theological character. But we have also to deal with every-day life, and it is certainly the duty of the spiritual guides of the Church to be also the shepherds of the flock and to take an active interest in their temporal good as well as in their eternal welfare. Not only is it the duty of the Elders to deal out to the Saints the words of eternal life and to show them how to reach a better state of things in the world to come, but it is their duty to teach them how to improve their social and domestic condition, and, gathering together where the Lord has appointed, work out a better state of things while on earth, or rather in this life. Next to the eternal good of man his temporal welfare stands in the sight of God;

and it becomes his servants to take hold of the common concerns of life and to advise his people for their good, even to seeming trifles. We grant that very likely Right Rev. Archbishops and Bishops would consider it peculiarly unbecoming in them to help their flocks in the things of this world and to be even ordinarily interested in their temporal affairs. The doctrine of the professing world is too generally to give a tract to remedy all the ills of life. But we have different views to this, and we consider it one of our duties and the duty of the Elders generally to counsel with the Saints on homely matters and to aid them by their experience to turn things to the best account. Nor do we consider it unworthy the priestly calling to deal even with apparent trifles for the wellbeing of the Saints.

Now, the Elders of this Church are peculiarly adapted to this duty; for nearly the whole of them are either directly of the working classes or practical and business men. Being men of sound common sense and considerable personal experience in the every-day affairs of life of the working man, they can be of great value in counselling and aiding the Saints in these matters to their general good and improvement of their circumstances. And particularly should they do this towards the emigration of those committed to their charge. They should direct the Saints how to proceed in working out that desired end. They can teach much of the art of acquiring means and show them how to accumulate righteously both from direct and indirect sources. They can show them many little ways to do this, answering to the particular circumstances and calling of the individual to be benefited. As working men, the Elders have a general understanding of that which concerns the working man and know pretty well how to deal with all such matters as come before them. Moreover, they can teach the Saints how to economize, make the most of everything, and turn all generally to the best account. This part is of great importance, and much may be brought about to the good of the people by instructing them how to become economical and good managers of their concerns generally both at home and in their avocations of life.

We believe that the Elders can benefit the Saints much by looking after their every-day interests and by counselling them concerning the best way to work out their emigration; and they should not allow good members to rob themselves of blessings and remain ungathered through the lack of a little perseverance, economy, and good management. But let it be understood that although we believe in looking after the temporal good of the Saints, we detest impertinent meddling and assumption. Let the Elders, then, wisely discriminate and discern the wide and important difference between fatherly counsellors and officious meddlers.

CORRESPONDENCE.

AMERICA.

New York, January 28, 1859.

President Asa Calkin.

My dear Brother,—I might have been more courteous and written to you long ago; but having nothing to communicate worth the time or the name of correspondence, I have deferred and deferred till now, when it seems that I have some little pretext for writing, looking forward to emigration.

When brother George Q. Cannon was last here, we spoke of your coming emigrants and thought that some hints to them might not be unprofitable. At least it is with this view that I am about to suggest them. I will not presume to offer instructions to the emigrants for their voyage; for it is not my province. Only,

the more patience they can exercise on the water the better it will be for their peace of mind and reputation then and afterwards.

When they approach this shore, they will very probably have quite a relish for many good things. When an emigrant vessel arrives in or opposite quarantine, a few privileged men get on board with baskets containing every kind of "fixing." Plain wheaten bread is a luxury after a sea voyage, and that staff of life is generally brought on board in abundance. Bread is thus sold in loaves for sixpence or a shilling. It should not be forgotten that an English sixpence is equal to an American shilling. If, therefore, the emigrants are not "posted" on this difference in relation to their money, the bread-venders never take the trouble to enlighten them. Folks at home may not consider that they would be so ravenous for bread as to trouble themselves about it; but I scarcely saw a mother on board the vessel that I came by, that could raise a sixpence, but what spent it on that luxury: "the children thought it so good," and the kind mothers indulged them with the last sixpence. If the venders of this or anything else speak about sixpences and shillings, the emigrants should never understand them, but pay them in cents at the rate of 24 cents per English shilling. If the venders are obstinate, the emigrants have only to wait a few hours longer and they will procure better bread at just prices in Castle Garden, the landing depôt.

When the vessel has passed quarantine and is again in motion for the city, the emigrants should busy themselves in packing up. What they do not value in bedding, tin ware, &c., may be left in their berths; but chests or sacks have to be secured by locks and ropes, and the word is given to prepare for debarkation. Passengers are expected to take their luggage to the side of the vessel where the port is opened; and one great thing to be observed is, that every person should be ready, and nobody should be in a hurry. This will save a large amount of angry talk and broken shins, and the work required be done much better. At the moment of leaving the ship for the steamboat that conveys the passengers' luggage ashore, the baggage is all checked; that is, a numbered piece of brass is put on the trunk, chest, or sack, and another piece with a corresponding number is handed to the person claiming the property checked. To avoid running in each other's way and troubling too much the officers on duty, every person or head of a family should put all their affairs on one pile, or as near that as possible, so that they can be all passed from the vessel to the steamer and the checks obtained at one and the same time. None need be afraid of being left behind; so they need not rush through the business; neither need any be slothful.

In all their intercourse with Custom-house officers and other officials, our people are and should be very courteous, though not servile; and it is a great matter of satisfaction to afterwards hear it said that "there is no trouble with the Mormons."

When all are landed in Castle Garden, all is secure enough till somebody this side can be seen. In keeping the checks, none need be afraid of their luggage. That, however, they are not entitled to touch, in ordinary circumstances, till they are about to leave the Garden. As the Saints generally pass at least one night there, they are expected to keep their blankets, &c., out of their chests; so that in taking the planks at night they have no occasion to trouble any person to let them hunt among thousands of others for the particular chest containing them. Why the building was called "Castle Garden" is of little consequence; but, that nobody should be disappointed in anticipating carpeted rooms or lovely bowers, where odoriferous flowers fill the air with sweet fragrance, I will state that it is a large building something like a circus or old round church with the inside fixings left out; and, whatever may be thought of it, it is a great blessing to emigrants, and it makes to them a mighty difference to be landed there rather than on the quay amid hordes of runners—a set of the roughest scoundrels and most heartless wretches, who are perfectly impervious in their souls to anything but gold; and, like Jews at that, when they get what they ask, they curse themselves for not asking more, or rather taking more—for at taking they are quite as ready as at asking. The Saints should have nothing whatever to do with them under any circumstances.

I enclose you my address, where the President may find me, if I am not wait-

ing his arrival. Or he may take the address of Elder Thomas Lyon, the President of the New York Conference, which I also enclose. Brother Lyon is a most trustworthy man, whose counsels will benefit all who receive and act upon them.

With emigrants passing through New York the relationship with any person here will be but very brief, and on the President of the company all such Saints depend. With those, however, who remain in the city, suburbs, or in the States, it will be different, and a word or two to them may be advantageous.

Many entertain erroneous notions about the States, about the inhabitants of this country, and their particular friends who may have crossed the Atlantic some time before them. I have seen people disappointed, get grieved, nourish bad feelings, choke the good influence in their bosoms, get as dark as midnight, and ultimately apostatize from some trifling circumstance in the beginning, which they would be ashamed to acknowledge as the stumblingblock over which they had gone headlong to destruction. It is a safe rule to always have the Lord for a friend. If a man or woman cannot calculate on his friendship, "Jordan is a hard road to travel." No good man or good woman coming to this country with a firm determination to continue doing right need fear being worsted in the battle of life: but whoever is destitute of that stamina—that means to obtain salvation at any price, will find here every opportunity of being tempted, tried, and overcome. I know nothing better for the Saints than to seek after the manifestations of the Spirit of the Lord through their President, and order their lives, thoughts, and labours accordingly. This may not suit some; but those who understand what this kingdom is, their relationship to it, and their hopes of salvation therein, understand it easily enough and know it to be the celestial path.

Fanciful notions about a free country, a free people, and amassing piles of dollars are amusing enough in themselves; but all the freedom Saints should want is simply no restriction in doing what is right, and the piles of dollars will be all right enough, when no principle has been sacrificed in obtaining them. Far better for the Saints to stay a year longer in the States before they get to Utah than to go dabbling in things that they are ashamed to let their brethren see them engaged in—far less that all-seeing eye of Him upon whom they should count for blessing and approbation in all their ways.

I have heard many people bear testimony to this work when things went smooth with them, and in a short time they did not know where they stood nor what the kingdom was when somebody had hurt their feelings. Some come here and find the work true when they are poor; but, when they get a few dollars, forget everybody and everything, and do whatever duties they must do to maintain their standing in the Church in a manner that is painful to witness. Others, again, are the reverse: when they were rich they were faithful; but, when they became poor, thought that the Lord and everybody else had forgetten them, and were not very sure if any person or God himself had ever known them. There are others, however, that have shown great integrity in every position and feel alike in the small or large end of the horn.

Nobody should be in an extravagant hurry to go into work when they arrive here, though everybody is expected to lose no time in finding employment. It is good to see the city and to see the President and counsel with him. The best way to succeed is to live in intimacy with the Lord and his servants. Expect nothing from "old friends," and then what is got from that quarter is all the more acceptable. I would not have any infer that the Saints here are forgetful of their past relationship with those in the old country, or that they are less worthy of being called Saints. On the contrary, the Saints as a general thing profit much by their temporary sojourn here when it is necessary for them to tarry, and are very kind to emigrants when in their power; and I never knew them fail to respond to any call made upon them to assist the destitute. I only wish the Saints coming to be guarded in expecting *too much* from old acquaintances to whom they probably showed much kindness.

Furthermore, in this country no person need be particular about what occupation he engages in, provided it be honest. I have an abiding confidence that industry, perseverance, and integrity will lead a man upwards. If the desired employment is not found at once, while working

at the best that he can procure, he may learn about the better and obtain it. The ways of the Lord are to mortals inscrutable; but experience in this Church teaches that in following the light of to-day and each day, the traveller through life may find himself led to some point from which he can look back and see that God's right hand has led and guided his faithful people in the path that has been for their edification and salvation.

On where or how the Saints will come to this country I have nothing to remark. But, wherever they go or wherever they are told to stay or tarry for a season, that is the best place for them. All letters for emigrants coming to this port may be addressed to my care at our P. O. Box 3,957, provided they are pre-paid.

My house address is 174, East 34th Street, near 2nd Avenue. By taking the 3rd Avenue cars at Barnum's Museum, 34th Street is reached; and on the right, verging to the East River, in the lower apartment, any person can find me.

Brother Thomas Lyon's address is 178, 29th Street West, close on the 8th Avenue. By taking the 8th Avenue cars opposite Barnum's, the place is reached easily.

The Saints who want to go to an hotel on their arrival cannot do better than go to Robert Walker's, 25, Greenwich Street. It is near the Castle Garden. "Bob" has always done honourably by our people, and has been frequently of service to them. If they go elsewhere, they run risks.

With kindest regards to yourself and Counsellors, and the brethren whose valuable labours in the Office make the *Star* to shine, and 42, Islington, Liverpool, to be respected in the world of business,

I am yours very respectfully,
T. B. H. STENHOUSE.

ENGLAND.

58, Albion-street, Birmingham,
February 21, 1859.

President Calkin.

Dear Brother,—I attended Conference at Preston, accompanied by Pastor Oliver, on the 23rd ult. We had very good meetings, though not so large as they otherwise would have been, owing to the roughness of the weather. I was particularly pleased with the good, lively spirit manifested by the Presidents of the Branches who were quite vigorous in the faith, some of whom have been in the Church from 16 to 21 years. This Conference has, during the last year, suffered considerably through want of visiting, in consequence of the illness of Elder Forscutt, who presided there. However, Elder Liez, the present President, is strong and willing to visit the Branches and instruct the people. Elder Bowman, who has lately been sent to labour in that Conference, will be a great assistance; and altogether I see every prospect of a vast improvement among the Saints and an extension of the work in some parts of that country.

I met in Conference with the Saints in Manchester on Sunday, the 30th. The meetings were well attended and an excellent spirit prevailed, and all seemed to relish the seasonable instructions given by yourself, Elder Williams, and the rest of the brethren who addressed them. This Conference, under the direction of Elder Croft, seems to be in quite a thriving state. I was, during my visit, much gratified with the good feeling of the people and the company of Pastor Oliver, who is devoted to the work and labouring diligently for the interests of the Saints.

On Tuesday, the 1st of this month, I met with the Saints of Macclesfield, and had one of the best meetings I have seen in the Staffordshire Conference.

On Wednesday, the 2nd Feb., I arrived in Edinburgh, and attended Conference there with yourself on the following Sunday. The Saints met with their usual good feeling and appeared really gratified and much benefited by the day's proceedings. Your instructions were gladly received by all present, and we felt the blessing of the Almighty upon us.

On Tuesday I visited Dundee, and on Sunday and Monday, the 13th and 14th, held Conference in Glasgow. At both places the Saints manifested particular interest in all the subjects dwelt upon during the meetings. To judge from the general spirit, as well as from the reports given by the Priesthood, the Scotch Pastorate is in a healthy condition. Elders Fox and Nealen have laboured in active co-operation with Pastor McComie, and the Lord has greatly

blessed them in their ministry. Elder Neslen, who is about returning to Zion, retires from the Edinburgh Conference with great credit to himself, as he has sought the favour of the Lord and has been a great blessing to the Saints of that Conference. Elder Harding, who is appointed to succeed Elder Neslen, will, I have no doubt, by faithfulness and continued labour, improve upon the past and keep the Saints up to the times.

Elder Jeffries, lately appointed to the Dundee Conference, has been through sickness prevented from visiting. The Saints of that Conference are a good, faithful people.

I have endeavoured to teach the Saints and to keep before them such subjects as are of the greatest importance,—among others, the saving of their moneys for their own emigration and the proper arrangement of Book Agencies to prevent future debts. In some Conferences this latter matter must be more strictly attended to.

In Conferences where the full profit on *Stars* and *Journals* does not more or little more than pay the carriage from Liverpool, the Branches should produce the cost of carriage for their *Stars* between them and their General Agent, to enable him to send to Liverpool at the end of each month the full value of stock received. This can easily be done with a little management, as the carriage and postal expenses for each Branch is very trifling. All such expenses borne by the General Agent must be returned to him in addition to the price charged for the *Stars*, otherwise a debt is contracted, and he will be unable to remit his money in *full* at the end of each month.

I am yours very truly,
WILLIAM BUDGE.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 178.)

And here it stands worn and furrowed by the lapse of centuries, without so much as a picture or figure of any description to tell the tale of its rise, its glory, or its ruin. There can be but one opinion, however, in relation to this plain and its singular remains. Covered as it is with a luxuriant growth of grass and flowers, with forest trees of great age here and there interspersed, as often within the enclosures as without, and the fact that all tradition teaches that it was always so, clearly proves its great antiquity. That it was the abode of men possessing a knowledge of the arts far superior to the present race of Indians or their ancestors, and that these ridges and mound of stones, with scarcely the appearance of earth intermixed, are the fallen walls of their habitation, none can look upon them and for a moment doubt. But by whom or when these millions of regularly-shapen stones were carved from the mountain's side some five miles distant, conveyed and erected into stately edifices, which have long since lost even the semblance of human habitations, it is impossible to determine; for never were ruins so utterly barren of all record of their own history as these. . . . We were mounted each upon an unshod, though fleet and easy horse, and, making our way at a rapid pace over a country of gently rising acclivities covered with perpetual verdure, with here and there a group of giant trees, soon reached the border of a lofty elevation, or table of land, commanding an extensive and magnificent view of the valleys of both rivers and gently-rising rolling country on the west of the Colorado. Here, upon a natural elevation, or an immense artificial mound, that rises with an easy grade, at least 30 feet above the level of the surrounding plain, stands the monument of a people, the memory of whom had passed away long ere tradition had taught their savage conquerors, by song or dance, to record the history or story of their existence. Upon a triangular base of blue granite, ten feet on every side, and more than two feet thick, stand three triangular pillars of the same material, eleven feet high, and measuring three feet across each of their several surfaces, and each made of a simple block. Their bottoms are set nearly four feet distant from each other, while their tops are brought together and probably, when first erected, touched. On their top rests a singular triangular block, projecting nearly six inches beyond the tops of the pillars, or seven feet on either side, and

which, even now, though centuries have elapsed, is still more than two feet thick at the centre; and though time or the hand of violence has greatly defaced and rounded the corners upon every part of this singular structure, enough remains to point out minutely its original form. The surfaces of the ends of these pillars, both at top and bottom, are at right angles with their sides, and both base and capstone have cesses cut into them at such an angle as to make a perfect joint. Directly over the centre of each column or pillar is a hole 4½ inches in diameter, and nearly filled with a metal much resembling zinc, but which our friendly guide assured us contained some silver. With much difficulty, we obtained a specimen —a little more than an ounce, for analyzation. It is evident the metal was poured into these holes in a melted state, and without doubt passes through the capstone and into the pillars, making one of the strongest and most enduring specimens of the skill and workmanship of an ancient people. The inner surfaces of these pillars still retain numerous traces of the pictures of men, plants, and animals, intermixed with hieroglyphic characters, of which, together with the whole structure complete, we have taken accurate drawings. Three-fourths of a mile from this are the "Finger Rings," or the remains of a structure that will defy even conjecture to give it a name. It stands, or rather, for the most part, lies just within the edge of a wood. Entering it, we were struck with surprise at seeing a lofty oak, more than nine feet in circumference at the ground, surrounded by a huge ring of solid stone, in every part at least 18 inches in diameter. Involuntarily we raise our eyes towards the top of the tree, as a child does to the end of its finger, to see how it could have been placed there; but a clean trunk, 40 or 50 feet high, with a wide-spreading top, is in solution of the mystery. You next examine the ring more closely to see there is no deception, and you find it a solid rock of granite, defying as well the outward pressure of the growing tree as the repeated blows from a heavy hammer. There were no less than nine of these huge rings encirling as many trees—some of them, however, quite small. There were but two like the one first described, in which the tree completely filled the ring, three in diameter on the inside. Three others, and amongst them a California pine, though yet standing, are dead, in consequence of these ligatures about them; and the prostrate trunks of others in every stage of decay, and in a few instances still surrounded by their death-ring, seeming like monitors speaking to the living trees unfortunately begirt by these rings—"So large canst thou grow, but no larger." There are above ground 43 whole ones, and nearly as many more broken in two, three, and four pieces, upon more than half-an-acre, and probably as many more beneath the surface. Unlike the situation of nearly every ruin as yet seen, this singular edifice or structure was placed in a deep cavity or basin. . . . But these are not the only relics to be seen in this land of antiquated structures; and I might fill a volume (as I unquestionably shall, on my return to my native land,) with descriptions and drawings of at least 80 others within the compass of a mile or two. Nothing can exceed the wild beauty of this almost boundless plain as it stretches onward and upward, dotted with here a group and there a grove, for hundreds of miles, even to the base of the Cordilleras. And if any dependence can be placed upon the information derived from the numerous and roving bands of Apaches and Tejuas that traverse these vast pampas here, there are many other equally curious and wonderful remains scattered over its whole extent. Ask the Mexican—By whom were these numerous structures reared, and the answer is—'Don't know.' He refers you to the aged Apache, or the patriarchal Tejua of 112 years, and long since blind; but the answer is—'Don't know.' Ask him for some tradition respecting them, and he will tell you that, while a little boy, he asked an aged chieftain the same question, and was told that many moons ago, when their own people were far more numerous than now, and long before the Spaniards had set foot upon their land, a deputation of the prophets of all the tribes west of the mountains assembled at Na-ha-go—a place about 150 miles north of this, and supposed to have been the great seat or capital of this extinct people; that, having ascended the great temple, there they sacrificed innumerable victims to their gods, that thereby they might be induced to tell the origin of the temple and by what people reared; that their gods were prevailed upon, and were about to do so, when the Great Spirit, who is greater than all the gods, being displeased, because the sacrifices were not made to him, sent his lightning and thunders among them, driving them all down from the temple and killing many. Insomuch, therefore, as this, their great attempt to found even a plausible tradition in them proved futile, it would seem useless to look for one among these tribes with which to unfold the mystery. Nor is it necessary, bearing as they do their own imperishable history in characters as full of meaning as are the present letters of the alphabet, but requiring careful examination.

(To be continued.)

PASSING EVENTS.

GENERAL.—Thirty-nine members of the Wurtemburg Chamber have issued a strong address representing that the armaments in France are being made with a view of establishing vassal states for the Napoleon dynasty: this is the view entertained generally by the German Radicals. The Vienna correspondent of the *Times* says that the war fever is increasing in Germany. In Prussia, the 7th Army Corps, which is stationed in Westphalia, is to be placed in a state of preparation. The *Morning Herald's* correspondent says that the warlike preparations on all sides show no signs of abating. In Lombardy, the Austrians are unceasingly working to strengthen their fortifications: quantities of artillery have been placed in all the strategical positions, and everything has been got in readiness for a campaign. The Piedmontese, on their side, are not idle. The fortifications of Alessandria are said to be nearly ready.

AMERICAN.—Intelligence has been received by the American Government of the intention of England to carry out the provisions of the Clayton-Bulwer treaty in accordance with American views. Mexico is still in a disturbed state: General Miramon was advancing with 10,000 men to take Vera Cruz. The revolution in Chili continued to spread, and had entirely paralysed business: nearly the whole of the republics were under martial law. A general outbreak was expected in Peru. Bolivia was also in a very disturbed state. Ecuador is getting more deeply involved with Peru.

MEMORABILIA.

"DIEU ET MON DROIT."—This motto, (signifying *God and my right,*) inscribed on the royal arms, was first assumed by Richard the First, to intimate that he held his regal power by Divine right.

DISTANCE OF THE NEAREST STAR.—Centauri is now regarded as the nearest fixed star; yet such is its immense distance from the earth, that it would take a cannon ball, travelling at the rate of 500 miles per hour, 4,000,000 years to reach it.

GUILLOTINE.—This instrument of death by decapitation derived its name from Dr. Guillotine, a distinguished physician in Paris, who, though not its inventor, was the means of bringing it into notice and use for public executions in France.

AVALANCHES.—Avalanches are gradually-accumulated masses of snow originating in the higher regions of mountains, and which at length become so ponderous as to be unable to remain on the slope where they are formed, and thence slide or roll down the acclivity into the valley or plain below.

CLASSIC AUTHORS, &c., B.C.—The following celebrated poets, philosophers, historians, &c., flourished during the thousand years preceding the Christian era. They are ranged as far as practicable according to the order of the dates of their decease:—Homer, Greek poet; Hesiod, Greek poet; Lycurgus, Spartan lawgiver; Sappho, Greek lyric poetess; Solon, Athenian lawgiver; Æsop, Greek fabulist; Thales, Greek astronomer and geographer; Pythagoras, Greek philosopher; Anacreon, Greek lyric poet; Æschylus, Greek tragic poet; Pindar, Greek lyric poet; Herodotus, Greek historian; Aristophanes, Greek comic poet; Euripides, Greek tragic poet; Sophocles, Greek tragic poet; Confucius, Chinese philosopher; Socrates, Greek moral philosopher; Thucydides, Greek historian; Hippocrates, Greek physician; Democritus, Greek philosopher; Xenophon, Greek philosopher and historian; Plato, Greek philosopher; Isocrates, Greek orator; Aristotle, Greek philosopher; Demosthenes, Athenian orator; Theophrastus, Greek philosopher; Theocritus, Greek pastoral poet; Euclid, Egyptian mathematician; Epicurus, Greek philosopher; Xeno, Greek Stoic philosopher; Callimachus, Greek elegiac poet; Archimedes, Greek geometrician; Plautus, Roman comic poet; Terence, Carthagenian comic poet; Diogenes, Babylonian Stoic philosopher; Polybius, Greek historian; Lucretius, Roman poet; Julius Cæsar, Roman historian and commentator; Diodorus Siculus, Greek historian; Vitruvius, Roman architect; Cicero, Roman orator and philosopher; Cornelius Nepos, Roman biographer; Sallust, Roman historian; Dionysius, Roman historian; Virgil, Roman epic poet; Catullus, Roman poet; Tibullus, Roman poet; Propertius, Roman poet; Horace, Roman lyric and satiric poet.